264 476 the men's house. The women of each dwelling cooked equal amounts of the food to be consumed and it was then brought out for the common meal.

422 Although food was shared throughout the village, the same rules did not apply to personal property in material objects. This class of articles, including weapons, hammocks, ornaments, basketry, and pottery, was really the only category that corresponds with our own property concepts. These things might be loaned or manufactured especially for another person, usually a close relative, but rarely did one person claim a personal object from another as a gift. A highly desired object was occasionally asked for and, while sometimes given, was often politely denied with a suitable excuse. [574] It was not considered polite to demand something from another. [437] Objects were sometimes traded, but such barter was relatively [554] uncommon. There were no differences of wealth in the aboriginal society.

462 Division of labor

The main features of the division of labor have already been stated in the preceding discussion of subsistence techniques. It remains to summarize these into an overall picture of the structure of the Mundurucú productive system.

In common with most tribes of the region, the basis of the division of labor was sexual. There were no specialized occupations among the women and the only one among the men, shamanism, was hereditary, done without reimbursement of any kind, and without releasing the individual from production

12: Murphy E-5 (1952-1953) 1960
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422 shotguns. A scattering of breech-loading shotguns and Winchester .44-caliber carbines is also found in the savannah villages. Each man also possesses a few fishhooks and some line, steel axes, knives, a machete, and usually a hoe. Other items of personal property include a hammock, two sets of cotton shirts and trousers, and a variety of such miscellaneous things as buckshot, a comb, matches, and cigarette papers.

Female property includes metal household utensils, ceramic pots, dresses, hammocks, needles and thread, scissors, knives, baskets, beads, brilliantine, hammock looms, tin cans, and a variety of gew-gaws. Items of personal [431] property are given away if the request is persistently and strongly phrased, but these gifts are generally in nonutil- [426] itarian articles. Hoes, knives, and similar items are less often requested, but they are freely loaned.

[439] Trade and the influx of manufactured items have greatly expanded the inventory of Mundurucú personal property. [552] But there is no indication of any differentiation of the population by wealth. The only productive resources owned 423 by individual Mundurucú are the rubber avenues, and every man has one. The savannah Mundurucú derive no [466] profit from the labor of others nor do they maintain commercial relations with their fellows.

12: Murphy E-5 (1952-1953) 1960
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177 797 the mission throughout their lives wholly renounce native belief.

The priests have had considerably more success in encouraging a positive attitude toward rubber collection and in fostering productivity as a prestige index. This is not true on the savannahs, where production is more narrowly linked to the obligation of the client to the patron and to the acquisition of needed goods. On the Cururú, however, it is more common to hear a person characterized as "lazy" or as "a good worker" with special reference to rubber collecting. The women make such statements more often than the men, for the value of a woman's possessions and therefore her status in the new scale of female values depends on the amount of rubber her husband collects. Thus, the Cururú woman does not want to marry a "lazy" man and especially does not want a campineiro, who is more likely to be a disinterested rubber tapper and less inclined to help his wife in what he considers to be woman's work.

177 461 [562] [556] [581]

The rubber trade on the Cururú is monopolized by the mission and the government Indian post. The bulk of the Mundurucú population on the Cururú River lives upstream from the mission, and since the Indian post is situated near the mouth of the river it is at a serious disadvantage in the competition between the two for the trade and, thereby, control of the Indians. The post lost influence also because of widespread dislike of the agent then in charge. Therefore, the mission today enjoys the greater Indian patronage and has been the more important agency in the introduction of Western culture.

439 797 648 [177]

Both the Indian post and the mission trade with the Indians on the basis of the barter-credit system which prevails throughout the region. During the dry season, rubber is traded, and farinha is bought during the winter rains. The Indians make occasional visits to the two agen-

[437]